

Dr. Times-Dispatch

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HOW TO CALL TIMES-DISPATCH.

Persons wishing to communicate with
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whom they wish to speak.

When calling between 8 A. M. and 9
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for mailing and press rooms.

A little philosophy inclineth man's
mind to atheism, but depth in philo-
sophy bringeth men's minds about
to religion.
—Bacon.

Enemies of Labor Unions.

Labor unions have done some valuable
services for the laboring classes, and so
long as the unions recognize and practice
the fundamental principles of honesty,
justice and legal responsibility, which
they demand from others, their value
will remain. But when the unions tol-
erate or encourage open defiance of all
legal or moral restraint, culminating in
acts of murderous violence, they not
only create distrust and antipathy
towards all unions, but they destroy their
capacity for accomplishing the very end
for which the true labor union exists.
The struggle at present should be be-
tween the law-abiding element in labor
unions and their fellow-members who
seek their ends by turbulence and law-
lessness of the most open and violent
character.

In the public press of Saturday accounts
were given of three instances which
should make every citizen pause and
consider some tendencies of modern
unionism.

In New York a body of peaceable citi-
zens were dynamited by fellow-unionists
because they belonged to a competing
union. The principle involved in this
case was revengeful hatred of a success-
ful competitor.

In New York the members of the
Housemiths' Union who threw Police-
man Butler to his death are still testify-
ing before Coroner Artelt, and though
they denied all knowledge of how his
death occurred, protesting that he fell
"accidental-like," the fact remains that
in his ante-mortem statement Butler
swore that he was assaulted and thrown
down eight stories, while the other two
special policemen were savagely battered
and assaulted, though when they begged
to be allowed to go down in peace they
found all the ways blocked, the ladders
removed, the elevators "not running."
The crimes for which one special police-
man lost his life and two suffered great
bodily pain were that they tried to pre-
vent the members of the Housemiths'
Union from dropping bolts and other
weighty objects on the stair-builders em-
ployed on the same building, it being al-
leged that the stair-builders were non-
union workmen.

In Chicago Alderman Herlihy, who was
also a member of the Steam Engineers'
Union, was expelled because he had in-
troduced a resolution making it a capital
offense to assault defenseless women or
girls.

"His action," say the press reports,
"followed the many brutal attacks on
women reported throughout the spring.
Nothing was done with the resolution
except to refer it to the State Legisla-
tion Committee, where it now reposes."

Continuing, the press reports say:
"Herlihy's expulsion last night was un-
expected. The resolution providing for it
was introduced by Arthur McCracken,
secretary of the union, and was adopted
unanimously, after spirited discussion, in
which the offending alderman was bo-
rated roundly as a traitor to the trades
union movement."

The Times-Dispatch does not believe
that protecting defenseless women from
brutal assault can be construed as treach-
ery to any self-respecting union. Nor
does this paper believe that the unions
at large would so construe the action of
Alderman Herlihy; but the reason as-
signed by his own local union remains,
until disavowed, as a reproach to the
whole spirit of labor unions.

These extreme instances furnish the
grounds for those who indiscriminately
attack and condemn all combinations by
workmen, and the marked frequency with
which such acts of violence have occurred
of late should make every honest and
law-abiding labor unionist see with per-
fect clearness that no organization or
movement can survive such assaults
from within. By their own fruits—be
they peaceable or turbulent—and by their
own works—be they lawful or outlawed—
the labor unions will be judged and ap-
proved or condemned.

Is the Mann Law Prohibitory?

It is reported that Judge R. S. Boykin
of the Circuit Court of Princess Anne,
Isle of Wight and the city of Portsmouth,
has ruled that the Mann law amounts
to absolute prohibition in the rural dis-
tricts. The law provides that, if the
court be fully satisfied upon the hearing
of testimony for and against the appli-
cation for license, that the applicant (who
has complied with previous requirements
of the act) is a fit person to conduct
such business, and that he will personally
superintend the same and will keep an
orderly house, and that the place at which
it is to be conducted is a suitable, con-
venient and appropriate place for conduct-
ing such a business, and one at which
police protection is afforded; and, if it

shall further plainly appear to the satis-
faction of the court that a majority of
the qualified voters of the district or town
in which the privilege is sought to be
exercised are in favor of the application,
that the sale of ardent spirits at that
place will not be contrary to sound pub-
lic policy or injurious to the morals or
the material interests of the community,
the court may, upon the execution by
the applicant of bond in the penalty of
two hundred and fifty dollars, etc., grant
such license.

Judge Boykin says, according to report,
that he cannot conscientiously certify,
or ever become convinced, that the sale
of liquor would not be injurious to the
morals or material interests of a com-
munity, and hence cannot grant a license
in the rural districts, no matter what
the evidence introduced by the applicant
may show.

The clause at which Judge Boykin halts
does not occur in that portion of the act
relating to licenses for towns of five hun-
dred inhabitants and over, and it appears
that it was inserted in that part relating
to rural districts designedly. But, if a
Judge takes Judge Boykin's extreme view,
the Mann law ought to be changed one
way or the other. Either the question-
able clause referred to should be stricken
out, or the law should provide that under
no circumstances shall a Judge grant a
license to any man to conduct a saloon
in the rural districts. The court should
have discretion in all such cases, but the
restrictions should not be so rigid as to
prevent a conscientious Judge from grant-
ing a license under any circumstances,
unless the law is designed to be abso-
lutely prohibitory; in which case the law
should be plainly stated. If we are to
have prohibition, let us have it by direct
pronouncement, and not by circumlocu-
tion.

A Convict's Story.

The Baltimore Sun tells a pathetic
story concerning the conviction and im-
prisonment in the Maryland penitentiary
of one Joseph Brown. In 1881, when
Brown was only twenty-four years of
age, he fell in with evil company, and
was involved in the theft of a set of har-
ness and some horses. He was arrested
in Baltimore county, where the harness
was stolen, pleaded guilty, and was sen-
tenced to imprisonment in the peniten-
tiary for five years. He accepted the
situation manfully, took upon him the
convict's burden with more than ordinary
cheerfulness, worked hard, obeyed the
rules, and finally, when his term had
expired, went out into the world a re-
formed man, with a new heart and a
new purpose, with a determination to
lead an honest life, and as far as pos-
sible, redeem the past. But he had not
gone far before he was rearrested, taken
into court, tried on another count, con-
victed, and sentenced to go back to his
prison—this time for a term of seven
years.

Once more he took up the convict's
burden, and patiently served out his sen-
tence. But in the meantime his health
had become impaired, and when he came
forth the second time, there was less of
hopefulness in his heart. But even this
last vestige of hope was doomed to sud-
den disappointment, for he had hardly
gotten beyond the prison walls when he
was, for the third time, arrested—this
time by the sheriff of Montgomery coun-
ty—and must now be tried in that county
for an offense committed many years
ago.

"The question now is," says the Sun,
"whether Brown has been sufficiently peni-
tenced; whether justice is not satisfied,
and whether mercy shall not now have
her turn." There is but one answer to
the question. The sentence of the law
is never executed in the spirit of ven-
geance. Criminals are arrested and pun-
ished, first, for the good of society, and
secondarily, for their own good. It should
always be the endeavor of the State to
reform her convicts, and when the ends
of justice have been fully met, to give
them another chance. In this case the
law has certainly been fully vindicated,
and further punishment of this man would
be cruel, inhuman and utterly unjusti-
fiable. All criminals, upon conviction,
should be punished, and the punishment
should fit the crime; but whenever the
law overreaches itself, it defeats its own
object. The Times-Dispatch concurs with
the Sun that the case of Joseph Brown is
a case for executive clemency.

Sunday Observance.

Elsewhere in to-day's paper will be
found a most instructive article on Sun-
day observance from a scientific as well
as a religious point of view, and those
who fail to read it will miss one of the
best articles in to-day's paper.

In the same connection, the Danville
Register, in commenting on the arrest
of the management of Idlewood Park for
violating the Sunday law, says that it
can easily be seen that a case of this
kind may result in more harm than
good. "There can be no harm," says our
contemporary, "in the act of a man who
has been shut up all week in an office,
and whose family has been obliged to re-
main all week in the hot, dusty city, to
take the opportunity presented of going
on Sunday afternoon to the park and en-
joying the fresh air and the beauties
of nature. However, this is a matter
that cannot be left entirely to the con-
science. It must be supervised by cer-
tain laws."

It was not the amusement seekers who
were arrested. It was those who labored
on Sunday to furnish the amusement. The
law does not prohibit men, women and
children from going to the park on Sun-
day and amusing themselves in any in-
nocent way. It simply provides that no
man shall labor, or shall employ others
in labor except in household work or
in work of necessity and charity. For
reasons sufficiently well known the State
has established a day of rest, and insists
that no unnecessary labor shall be per-
formed, and that nothing in the form
of labor shall be done which tends to
mar or impair the peace and restfulness
of the day.

But it should be stated that our Dan-
ville contemporary is in full sympathy
with the view recently expressed in this
paper concerning Sunday observance from
a moral point of view. Our contemporary
says:

"Here in Virginia the day cannot be

allowed to become a holiday as it has in
many of our Northern and Western
States. Even from the strictest religious
standpoint there is no harm in simple
amusements as long as they are observed
in the proper spirit, but when left un-
guarded and unrestrained by law, these
amusements are carried to excess, and
men, women and children are exposed to
a national shame in some of our West-
ern cities, where fishing and hunting and
candy shops and saloons and theaters
and ornate and fashionable park resorts
of all sorts are in full swing on Sunday,
where worldly amusements run riot on
the day set aside primarily for rest and
spiritual activity."

The Times-Dispatch is not puritanical,
but it thinks that Sunday observance is
most respectable and wholesome from
every point of view, and it firmly believes
that if the people of Virginia depart from
their time-honored custom and tradition
and turn the Lord's Day into a day of
fun, frolic and hilarity, the high character
of the people will be seriously impaired.

The Backbone of Wealth.

Notwithstanding that the South has
enormously increased her manufacturing
interests, she has continued to develop
her agricultural industry. There was a
time when Southern lands were devoted
largely to cotton, and very little corn
was produced beyond the needs of home
consumption. But the South has now
become one of the greatest corn-producing
sections of the country.

In 1901 the corn crop of the States of
Virginia, North Carolina, South Carolina,
Georgia, Florida, Alabama, Mississippi,
Louisiana, Arkansas, Texas, Tennessee,
Kentucky and West Virginia amounted
to \$85,000,000 bushels, in 1905 to \$10,000,000
bushels, a gain of 310 per cent. The crop
this year will be nearly a billion bushels,
and the crop of the entire country will
be only about two and a half billion
bushels.

The Wall Street Journal points out that
in five years the Carolinas increased their
corn output from forty-two to
fifty-eight million bushels; Georgia from
thirty-eight to forty-eight million bushels;
Alabama from twenty-seven to forty-three
million bushels, while Texas in-
creased from sixty million to one hundred
and thirty-nine million bushels. "Virginia
does not show so great an increase as some
of the other States, but Virginia was
already a large producer of corn in 1901.

In that year she produced 40,000,000
bushels, which was exceeded only by the
States of Texas, Tennessee and Kentucky.
In 1905 her output was 48,514,574 bushels,
and she now stands fifth in the list of
States named as a producer of corn.

Five hundred million dollars for the
South's corn crop! No wonder the South
is growing rich faster than any other
section.

An Answer.

The Staunton Spectator finds cause for
half a column of surmises on the possi-
ble solutions of the amazing fact that
The Times-Dispatch gave as its opinion
that the Churchman act was unconstitutional.

There is no need "to dream dreams or
see visions," and even the humblest
prophetic gifts need not be invoked in
order to explain this phenomenon which
so startles the Staunton Spectator.

The sources of information at the
disposal of this paper were equally open
to any other journalist who had followed
the debates on the Churchman act, had
read section 156 of the Virginia Consti-
tution, and knew the decision of the
United States Supreme Court on an
exactly similar case. All of this infor-
mation was brought out in the argu-
ment before the Legislature on this meas-
ure, one distinguished Senator, at least,
going so far as to say that, though he
favored a two-cent rate, he could not
vote for an act which was patently un-
constitutional.

Attending to business and trying to
keep abreast of the news of the day
sometimes does make an opinion worth
having. That is all there is of it. There
was no necromancy.

Youngest and Oldest Confederate.

In Querles and Answers to-day inquiry
is made for the names of the oldest and
the youngest living Confederate in Vir-
ginia. The Times-Dispatch hopes that
this information will be forthcoming. If
we can ascertain who is the oldest and
who is the youngest Confederate enlisting
from Virginia and now living in this
State, we will give to each of them a
jeweled cross of honor, made from the
iron rods of the famous ram Virginia—
sometimes called the Merrimack. Now,
veterans, answer to your names and re-
port.

Virginia Teachers' Association.

Elsewhere in to-day's paper will be
found an open letter to the teachers of
Virginia from Mr. P. C. Williams and
others, relating to a proposed reorgan-
ization of the Virginia Teachers' Asso-
ciation. The plan is fully outlined in the
letter, and all teachers throughout the
State should read it.

"Relationship to Christ."

(Selected for The Times-Dispatch.)
"For whosoever shall do the will of God,
the same is my brother and sister and
mother."—Mark, III, 35.

Our Lord announces here who are His
relatives. His mother and His brethren
had come to see Him, and could not, for
the crowd which surrounded Him. Among
that crowd the message was conveyed
to Him; to that message were given the
words of the text.

The relationships of blood were, after
all, external and perishable. The earthly
connection could, of course, belong only
to a few; the heavenly was capable of
illimitable extension. He does not deny
or ignore the lower bond, but He shows
that it is merged into a far higher one,
as the light of the taper is lost in sun-
light.

Christ still speaks, and speaks to us.
He still stands with outstretched hands,
as He has done throughout the ages,
saying: "Who is my mother or my
brother?" He still invites the multi-
tudes of earth to partake of the blessing,

and to become His kindred, His nearest
and dearest.

Many and relationships are rightly re-
deemed things of moment. They involve
much; not only of privileges, but of af-
fection and sympathy. To be related
to the great of this world; to have royal
blood in our veins; this is one of man's
highest boasts. How much more, then,
to be related to the King of Kings!
Earthly relationships fade away; but this
will last forevermore. It is an everlasting
bond and eternal bond.

It delivers from all that is earthly and
vain. It is only by the formation of the
higher kinship that we are saved from
the drag of the carnal and common.
We are by it set free from the bondage
and toils and vanity of earth. It breaks
the very chains of hell, and lifts us con-
tinually higher.

It is a grafting into the living stem of
the vine. It not only saves us from de-
struction, but it links us to life and joy.
He whose kinsman we become quickens
and ennobles us. All that He has become
ours. His rank, property, rights, honors,
future. Our interests are henceforth
bound up with His forevermore. Is He
a Son? So do we become. Is He an heir?
So do we become. He is a King, and we
shall reign with Him. "We are made
partakers with Christ" in all things.

"As many as received Him, to them
gave He power to become the sons of
God, even to them that believe on His
Name." "He that believeth that Jesus
is the Christ is born of God." Thus we
have the formation of the new tie de-
clared to us. Not prayer, nor reforma-
tion, nor even repentance, but simply
our reception of Christ; this is all. The
rest will follow as surely as day follows
night. This will introduce us at once
into the new relationship, the new rank,
the new position and glory. The recep-
tion of Jesus as the Son of God is the
one link that binds us to God and brings
us into His family, making us partakers
of the household of faith, with all their
privileges and honors.

Acceptance of Jesus! Dost thou know
that, O man? Acceptance of Jesus, ac-
cording to the Father's testimony—that is
all! Hast thou received Him as the Lamb
of God—God manifest in the flesh? If
not, thou art not His kinsman.

And how is this kinship manifested? By
a life of service, doing the Father's will.
Our first act of faith was our first doing
of that will. Our whole subsequent life
is doing it, and in doing it, we make
manifest whose we are and to whom we
belong.

Here, then, we have the test of our
Christianity—a life of Divine well-doing.
Let us try ourselves, and thus openly
identify ourselves with our Father in
Heaven.

Are our hearts doing the Father's will?
Is that will our will?

Are our intellects doing His will? In
the present day man's intellect is utterly
in revolt against God. His ours have
brought into glad subjection?

Are our purposes doing His will? Each
day is full of purposes and schemes.
What are these? Earthly or heavenly?
Holy or unholy?

Is our life doing His will? Life, be it
long or short, is made up of many parts.
What is the nature of these myriad
things which make up what we call our
daily life?

Is our family life doing the Father's
will? And do we, by the way we regu-
late it, show that we are kinsmen of the
Lord Jesus Christ?

Is our business-life doing His will?
Have we taken God into partnership
with us? Are all our methods and trans-
actions regulated by a sense of His pres-
ence and a desire for His approval?

Thus let us test ourselves. And remem-
ber, not he that saith Lord, Lord, but
he that doeth the will of our Father in
Heaven, of him it is said, "the same is
my brother and sister and mother."

The July number of the Old Jamestown
Digest contains as its leading article a
paper on the "Colonial History of Vir-
ginia," illustrated with appropriate pic-
tures. "Recollections of a Child's Life
on a Cotton Plantation Before the War,"
by Mrs. J. H. Toomer, is another contri-
bution of note. A poem, a descriptive
article dealing with the cities of Tide-
water and suburban resorts, an account
of the dedication of a memorial column
and some editorials complete the num-
ber. The Old Jamestown Digest is pub-
lished at Portsmouth under the edito-
ship of Mrs. Frederick Triplett.

We are for Cunningham for good and
sufficient reasons, and are always ready
to speak for him when occasion requires,
but we have neither the intention nor
the inclination to imitate the Atlanta
newsman, whatever other Atlanta
contemporaries may do.—Montgomery Ad-
vertiser.

O, you Pharisee! How different it would
be if you were running yourself for Gov-
ernor!

A United States cavalry officer has just
cloped with a milkmaid whose attractions
were too great for mere military
man to resist. Well, that is the milky
way.

The first glimpse of Mr. Bryan in that
slit hat shocked us some, we admit. We
do hope that he hasn't been getting real
dudered while on the other side.

Still, there is nothing to prevent Mrs.
Sage from giving some of it to charity
if she wants to.

The Sugar Trust, while being pulverized,
must remember that some people prefer
it that way.

Whatever a man may be, two cents is
not to be counted as good as a mile just
yet awhile.

Mr. Churchman might as well have re-
mained inactive.

Take it all in all, it was mostly an
institutional investigation week.

Are New York's plumbers becoming
bombers?

That South American conference has
taken root at Rio.

Mr. Harriam has broken his Fish-
books.

He's only a Dowager Dowle now.

Rhymes for To-Day

Soliloquy of A. Gibbon.

(The Philadelphia Zoo has just secured
a so-called Aggie Gibbon, or, in other
words, said to be "the only one in
America.")

"T's useless, men, to drag me to the
piano:
You vainly urge me on to sing or
play;
You ask me if my voice is a soprano?
Ask away.

I'll thank you all to know I'm not a
Dunkey;
You cannot make me hum a single bar.
You don't believe that I'm a singing
monkey?

Well, I am.

But hearts are never won by cakes and
ribbons,
And I can never sing unless I'm glad.
And I can never sing unless I'm glad.
Gibbon's
Feeling sad.

Why, study out the matter for yourself,
You
I'm tongueless—cause I am not feeling
good.

D'ye think there's any cause, in Phila-
delphia,
Why I should?

II. S. II.

Merely Joking.

Not Quite Clear—Sho: "While in the
country last summer I learned to milk a
cow. Just for amusement, you know." He:
"For the cow's amusement or for your
own?" (Chicago Daily News.)

Class in English History—Teacher:
"Yes, Mary succeeded Edward the Sixth
now, Tillie Jones, can you tell me who
came after Mary?" Tillie Jones: "Her
little lamb."—(Life.)

The Heir—"That young Medders seems
rather new to the city, but he's got it"
said. "How did he get it?"
"Gee," "You mean he was engaged in
the manufacture of gas?" "No, a rich
uncle of his blew it out."—(Catholio
Standard and Times.)

Correct—"What are the Irish coming
to?" demanded the eminent lecturer.
"Coming to America, moist of em," un-
derstood a voice from the rear, and the
lecturer, who had heard "hard war," (Louisville
Courier-Journal.)

Did He Stay On?—Mr. Spongely (slight-
ly related): "Magnificent! Do
you know, Uncle Eli, I believe I shall
never get tired of seeing the man set
behind the hill!" Uncle Eli: "That's
what me an' mother's beginnin' to
think."—(Puck.)

The Modern Way—Urbane Stranger:
"Mr. Methusalem, I understand that this
is your 89th birthday. I will make it
worth your while if you will attribute
your ripe old age to Macfuff's malt
whiskey."—(Puck.)

Precaution—She was about to drain
the cup of sorrow, to the dregs, but at
that moment she drew back. "Ugh,"
she cried, with a shiver; "I wonder who
drank out of it last!" Nor would she
proceed in the matter until disinfectants
had been freely applied, for it was un-
deniable that sorrow went among all
kinds of people.—(Puck.)

Power of Public Opinion.

Editor of The Times-Dispatch:
Sir—Some years ago the Richmond
public had an intimation of an effort to
introduce professional baseball games
here on Sunday, and the city was con-
vinced that the project was a bad one.
This city had the reputation of being a
"hotbed" of the "baseball" game, and the
league was so sensitive to the risk of
popular disfavor and diminution
attendance upon the games on week
days, that it was ordered to discon-
tinue the games, and the project was
public sentiment will frown down any
and every other effort to get in—or that
will have that effect—an entering wedge
towards the introduction of the "baseball"
game, and the city is a "wide open Sunday
town." I am not preaching a sermon,
writing a moral treatise or assuming a
didactic attitude, but I am simply stating
the fact that the day when our far-
famed and richly favored metropolis
turns the channel of her Sunday towards
the "baseball" game, she is taking a
step which is not only a step towards
the proposed diversion, but is in itself
innocent, for the trouble would come in
opening on Sunday, the same popular
pastimes and frolics that are opened
every day, to the detriment, and the
eventual very serious detriment, of high
religious and moral standards, and the
simple matter of interest to the Chris-
tian people, but one in which Jew and
Gentile churchman and non-churchman,
who desire the preservation of an orderly
and decent community, are vitally con-
cerned. A lowering of the religious and
high moral standard to the level of the
baseball game, and the introduction of
the "baseball" game, would be a public
evil, and the city is a "hotbed" of the
"baseball" game, and the city is a "wide
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the proposed diversion, but is in itself
innocent, for the trouble would come in
opening on Sunday, the same popular
pastimes and frolics that are opened
every day, to the detriment, and the
eventual very serious detriment, of high
religious and moral standards, and the
simple matter of interest to the Chris-
tian people, but one in which Jew and
Gentile churchman and non-churchman,
who desire the preservation of an orderly
and decent community, are vitally con-
cerned. A lowering of the religious and
high moral standard to the level of the
baseball game, and the introduction of
the "baseball" game, would be a public
evil, and the city is a "hotbed" of the
"baseball" game, and the city is a "wide
open Sunday town." I am not preaching
a sermon, writing a moral treatise or assum-
ing a didactic attitude, but I am simply
stating the fact that the day when our
far-famed and richly favored metropolis
turns the channel of her Sunday towards
the "baseball" game, she is taking a
step which is not only a step towards
the proposed diversion, but is in itself
innocent, for the trouble would come in
opening on Sunday, the same popular
pastimes and frolics that are opened
every day, to the detriment, and the
eventual very serious detriment, of high
religious and moral standards, and the